

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JUNE 24, 1815.

No. 4.

** It will be perceived, that in our present number we have varied some of our usual heads. In future, whatever matter originates in the VISITANT, will be inserted under the head of ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED: In this department, whatever is written by the Editor will, as stated in our last, be designated by the letter V. Our department of Intelligence will be divided into two distinct and separate departments, viz. DOMESTIC INTELLIGENCE, and INTELLIGENCE FROM ABROAD. The former will comprehend intelligence, the scene of which is in Albany, or within the state of New-York; the latter will embrace that from any of our sister states, or from foreign climes. We shall, now and then, insert some articles, which were not contemplated in our original plan. We allude to such as will be found in our present number, under the head of REMARKABLE PROVIDENTIAL VISITATIONS: Under this head, all such articles will be arranged, whether foreign or domestic. They are calculated to awaken the careless to a sense of religious duties and obligations: and for this reason we shall endeavour to find room for a select few of them, from time to time. In our PROSPECTUS we promised BIOGRAPHICAL SKETCHES; these have hitherto been crowded out by the length of official documents, of which we have a number on hand; but our promise shall be complied with in due season.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

REFLECTIONS FOR SATURDAY EVENING.

"TIME OBLITERATES THE FICTIONS OF OPINION, AND CONFIRMS THE DECISIONS OF NATURE."—Cicero.

Whoever reflects upon the rise and progress of the Christian religion, must acknowledge that the motto we have quoted from the Roman orator, the man whose fame has survived his country, applies with wonderful, if not peculiar force, to that divine system. JESUS came not only to a benighted, but to a jealous, suspicious, doubting, caviling race. But he came from the Great Author of all things, whose decrees are neither to be evaded nor resisted; and he came clothed with a mission worthy only of God the Father for its author, and God the Son for its agent. As his mission was divine, so his kingdom, as he declared, was not of this world, not temporal, but eternal. It was a mission of grace, and a kingdom of spiritual power, to be consummated and established by an ignominious death, and a glorious resurrection, that God might be consistent with himself, and man be redeemed from the thralldom of Adam's transgression. But what was the reception of this divine messenger of his own self-sought propitiation, and God's redeeming love? Open the volume of eternal truth, and it will tell you: It will shew you all that he did, that his Father's will might be accomplished; all that he suffered, that you might be saved. Then shut the book, and silently contemplate, how wonderfully that book has been preserved, amidst the enemies of the faith, and through the desolations of the dark ages; and how widely it has since been extended, in circulation, even to the ends of the earth.—Reflect not only upon the preservation of the book, through so many

vicissitudes of times and manners; through all the ravages of the Goths and Vandals, and all the bloody and barbarous revolutions the world has witnessed, since that book was written; but reflect, too, upon the sufferings of its advocates and inspired authors, the perils they encountered, the persecutions they sustained. "We are troubled (says the Apostle Paul) "on every side, yet not distressed; we are perplexed, but not in despair: Persecuted, but not forsaken; "cast down, but not destroyed." Destroyed! how indeed could they be destroyed, when "the gates of hell shall not prevail" against the cause in which they suffered so gloriously! The apostle is here describing the dangers that then encompassed the disciples of our Saviour in general. But when we attend to the glowing description of his own sufferings, who can contemplate the Saint, surrounded by so many appalling circumstances, and yet preserving such god-like firmness and fortitude, but with indescribable emotions, and a wish that they might have been partakers of the toils and dangers, the companions of his glory, as well as professors of his faith. "Of the Jews (says he) "five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness." What but divine inspiration could have animated Paul, and his brethren of the cross, to endure such hardships? What but the presence of God could have carried them through all they suffered themselves? What but the influence of his holy spirit could have sustained them, when they contemplated not only their own perils, but those of their Divine Master, till they witnessed his mock conviction as an impostor, by a bigotted, bloody-minded tribunal, and his final crucifixion between two thieves, two of the meanest malefactors! Look at this brief portrait of Christianity eighteen hundred years ago. Behold, through the vista of ages, marked by desolation, crimsoned with blood, smoking with the ruins of cities, darkened by the decline and fall, and enlivened by the rise and progress of mighty empires! Behold, we say, through all this mist, and gloom, and glory, the resplendence of the Saviour's love, when expiring on the cross; and behold the perils endured by his faithful followers, sooner than betray their master, or renounce his faith.—PETER it is true denied, and Judas betrayed. But these were solitary deeds of timidity on the one hand, and treachery on the other, compared with the firmness and constancy of thousands who followed with the tears of faith and gratitude, the steps of the Redeemer to the blood-stained summit of Calvary, and the gloomy shades of Gethsemane!

But without following in detail, the progress of Christianity, through a succession of eighteen hundred years, who that reflects upon the events of the present age, can doubt its divine origin, or its final triumph over all heresies, and its universal empire. To pass over events, originating and terminating in Europe, Asia and Africa; have we not, in this new world, seen a wilderness, covering a vast continent, rescued in a great measure from the hands of barbarians and heathens, and enlivened by the mild arts of civilization, and the divine light of the gospel. On this vast continent are not the heathen tribes or nations daily diminishing, and the believers in Christianity increasing with a rapidity unparalleled in the history of population? And although many evils apparently attend the diminution or driving out of the savages, from post to post; yet no one can doubt, that God, in his all-wise Providence, will finally over rule all for good, both to the believing invader, and the unbelieving exile or wanderer. Again, have we not beheld, from this vast scene of woods and wilds, now converted into fertile and fruitful fields, populous and thriving villages, and wealthy, flourishing, and splendid commercial cities, the word of God sent forth by missionaries to the remotest regions, in every direction, till nearly all nations have witnessed the exertions of our infant Republic, to extend the boundaries and the blessings of the Redeemer's kingdom? But let us not lose sight of our wonted brevity. It is certain, that NATURE, as Cicero termed the DIVINE POWER, has decreed the final triumph and universal reign of that gospel which has had to struggle against so much adversity of opinion: And "time, which obliterates the fictions of OPINION, confirms the decisions of NATURE." V.

To the Editor of the CHRISTIAN VISITANT.

SIR,

I cannot well express the feelings with which I read the very interesting report of the Right Rev. Bishop MOORE, of Virginia, to the Convention of the Protestant Episcopal Church, in that diocese, contained in your last paper. To every member of that church, it must have afforded cause of deep gratitude and unfeigned joy; and Christians of every denomination must have felt themselves animated with the delightful prospect of the progress of religion, where it has been so long disregarded and depressed.

In viewing the present reviving state of the Episcopal Church in Virginia, my thoughts were instantly carried back to her former glory. "Little more than half a century has elapsed since our church universally prevailed through the rich and flourishing dominion of Virginia. In every county there were churches and chapels, all of them decent and substantial, some of them splendid in their decorations. In those temples were stately performed all the services of our primitive liturgy. The parishes, not much short of an hundred, were all supplied with clergy. What is the contrast? We have wept over it. Our hearts have been wrung with shame, with grief, that this contrast has been produced, not entirely (God forbid we should sink them under this tremendous guilt) but in no inconsiderable degree, by many of the clergy themselves. Few are the parishes in Virginia which enjoy the regular ministrations of a clergyman. In many places the liturgy is scarcely known but as some antiquated book which was once used by their fathers. The edifices where their fathers worshipped, now in a state of ruin, fix the astonished gaze and excite the mournful sigh of the passing traveller; and in those courts where the living God was once invoked, and the messages of mercy through his Son proclaimed, no sounds are heard but the screams of the bird of night, or the lowings of the beasts of the field. It was not possible that this state of things could long continue."*—But how long it might have

* Bishop Hobart's Sermon at the General Convention, and on the occasion of the consecration of Bishop Moore, in May, 1814.

continued no one can tell, if it had not pleased God to make bare his arm, and awake the slumbering Virginians from their lethargy. An event the most awful, was the means in the hand of God by which the present happy revival of religion was produced. The lamentable conflagration of the Theatre in Richmond taught some the danger of pursuing the paths of guilty pleasure, brought many to see the necessity of religious support, and rekindled in a third class the expiring flames of piety and zeal. The ground where the ashes of near an hundred persons, first in rank and first in influence in the state, had mingled, was deemed by the weeping survivors an improper site for the erection of another theatre. Worldly pleasure could no more be felt, even by the most thoughtless, in a spot where so many tears had been shed. A temple of God now "consecrates the scene." And "the same spot" which had been desecrated by a temple of ungodly mirth, now invites the gay to seriousness, and the serious to heaven. The *Monumental Church* was erected in memory of those who died, and as a memento to those who live. With a wise discrimination, the parish chose the Rev. Dr. MOORE of New-York to be their Pastor, and the Convention elected him their Bishop. In both these capacities, the present Report gives evidence, that he has been much blessed, and that if God spare his valuable life, religion will revive more abundantly, not only in the capital, but throughout the state. For this, he may be assured, that he will have the prayers of all Christian people.

The present state of religion in Virginia, and the hopes it excites, explains a most dark and intricate event of Providence. Who could have thought, that such a blessed result depended on the conflagration of a Theatre? Yet so it was; and we cannot but be induced to adore that wisdom, whose exclusive property it is to bring good out of evil, and to turn all events, even the most gloomy and disastrous, to effect his own purposes of mercy and grace. It is God only, who in the midst of thick darkness can effectually say, "let there be light."

And if the writer of the present reflections may be indulged another sentence, it will be merely to hint to every man of influence in the religious world, how much depends upon individual exertion. A little leaven leaveneth the whole lump. Under God, the present attention to religion in the Episcopal Church in Virginia, is to be attributed to the labours of her truly Apostolic and Evangelist Bishop. And the church in Richmond is now supported with zeal and liberality by those who once, at probably double the expense, attended the theatre. They show by their conduct, that as they were once "lovers of pleasure more than lovers of God," they now feel it their chief pleasure to love God, and support the interests of his holy religion.

IOTA.

DOMESTIC INTELLIGENCE.

SYNODICAL PROCEEDINGS.

The General Synod of the Reformed Dutch Church, in North America, closed its annual session in this city on Thursday the 15th instant. Various important measures which deeply concern the interests of religion, in that respectable portion of the American Churches, have been adopted. Among them, we perceive a recommendation to the Churches to petition Congress to prevent the transportation and opening of the Mail on the Lord's Day. We are happy to find, that this Synod coincides with other similar bodies in the United States, in raising their warning voice against this violation of the rest of that day, which the Lord hath hallowed by his example and blessing. It is full time, that in a land calling itself Christian, this holy day, so kind, so merciful, so profitable and godlike, in its intent and design, should receive all proper sanctification, and be devoted, not to amusement, recreation and vice, but to the great objects proposed, the worship of God, and the salvation of souls through Jesus Christ.

The most prominent and interesting transactions of this Synod are, those which regard the theological school, at New-Brunswick, in N. J.

The venerable Professor Livingston, whose praise is in all the churches, has been aided in his useful labours by the appointment of the Rev. John Schureman, Vice-President of Queen's College, as Professor of Ecclesiastical History and Pastoral Theology. A plan has been proposed, which if carried into full operation, promises a Theological School, as rich in its endowment and instruction as any church in this country has hitherto enjoyed.

To increase the funds, the Synod have appointed persons in each of the twelve classes under their care, to solicit donations and annual subscriptions, to the amount of fifty cents or more, from every family attached to the Dutch Church. This subscription may appear trifling in detail, but the amount will be very important. A numerous body of Christians, meeting such an application with liberality, will warrant the expectation of as much advantage from this source, as others have derived from it, and the various Cent Societies which they have established.

Other matters of importance have been considered, but we cannot now particularize. We understand, however, that the minutes of the Synod are put to press, and will shortly be published; when we shall lay before our readers, such parts as may be deemed worthy their attention.

C.

REMARKS.

We are much indebted to an obliging correspondent for the preceding article of Intelligence. It is interesting in every item, but more especially in that which regards the preservation of the Lord's Day from violation. In this respect, how widely, and how wickedly, have we departed from the virtuous, the pious, the holy simplicity of our fathers. We are indeed going the way of nations, corrupted by age and wealth, and we cannot fail to become, we have indeed already become subject to the same chastising judgments with which they have been visited. Perusing the above communication, reminded us of a passage in one of Bishop Horsley's Sermons, in which the rise and progress of sabbath-breaking in another country, so far as relates to travelling for other than religious purposes, is so correctly delineated, and is so analogous to what we have already too long witnessed among ourselves, that we cannot pass over the present occasion, without introducing it to our readers. It is true, we have not generally arrived at the same degree of disobedience and disregard of the Divine injunction, *to keep holy the Sabbath*, as the following extract exhibits; but all must acknowledge, that our proficiency is so rapid, that we shall soon excel the people to whom the worthy Bishop addressed himself, if the warning voice, alluded to in the above communication, and that of other similar bodies, and of all real Christians, be not heard and regarded, as it ought to be, by our national and state government, and our citizens in general.

V.

"In a commercial country, the great fortunes acquired in trade have a natural tendency to level all distinctions but what arise from affluence. Wealth supplies the place of nobility: birth retains only the privilege of setting the first examples. The city catches the manners of the court, and the vices of the high-born peer are faithfully copied in the life of the opulent merchant and thriving tradesman. Accordingly, in the space of a few years, Sunday became the travelling day of all who travel in their own carriages. But, why should the humbled citizen, whose scantier means oblige him to commit his person to the crammed stage-coach, more than his wealthier neighbour, be exposed to the hardship of travelling on the working days, when the multitude of heavy carts and waggons, moving to and fro in all direction, renders the roads unpleasant and unsafe for carriages of a lighter fabric, especially when the only real inconvenience, the danger of such obstructions, is infinitely increased to him by the greater difficulty with which the vehicle in which he makes his uncomfortable journey, crosses out of the way in deep and miry roads to avoid the fatal jostle? The force of these principles was soon perceived; and in open defiance of the laws, stage-coaches have for sev-

eral years travelled on the Sundays. The waggoner soon understands that the road is as free for him as for the coachman; and the Sunday traveller now breaks the sabbath, without any advantage gained in the safety or pleasure of his journey. In the country, the roads are crowded on the Sunday, as on any other day, with travellers of every sort; the devotion of the villager is interrupted by the noise of the carriages passing through, or stopping at the inns for refreshment. In the metropolis, instead of that solemn stillness of the vacant streets, which might suit, as in our fathers' days, with the sanctity of the day, the mingled racket of worldly business and pleasure is going on with little abatement; and in the churches and chapels which adjoin the public streets, the sharp rattle of the whirling phaeton, and the graver rumble of the loaded waggon, mixed with the oaths and imprecations of the brawling drivers, disturb the congregation, and stun the voice of the preacher."

TO CORRESPONDENTS.

Amicus, and P. have the thanks of the Editor for their communications, which shall both appear in our next.

CIRCULAR LETTER.

From the Minutes of the New-York Baptist Association, held in the Meeting-House of the First Baptist Church, New-York, on the 10th and 11th days of May, 1815.

TO THE CHURCHES COMPOSING THE SAME, SEND CHRISTIAN SALUTATION.

BELOVED BRETHREN,

In addressing you, agreeably to our usual custom, it may not be unprofitable at this time to call your attention to the subject of church government.

That our grand charter, the New Testament, requires discipline to be maintained in the churches, none will deny.—Strange that it is so often dispensed with, where the peace of the churches, and the honor of the cause of Christ, require it to be exercised. Churches, brethren, are comparable to gardens. In a garden, the weeds spring up thinly at first, and are tender; if attacked then they are easily destroyed; but if suffered to remain, they soon overtop the vegetables, and rob them of their nourishment which is necessary to their being brought to perfection. So it is in a church: disorderly walk takes place among some of the members; if it is noticed immediately, the offenders, if gracious persons, are generally reclaimed; or if exclusion is necessary, it is done without marring the general peace of the church, because the disorder has not yet taken deep root; obstinacy, prejudice, party feelings, &c. have not as yet been enlisted in its defense. But perhaps the church is poor and the offender is rich, and his assistance is wanted in supporting the gospel, &c. which they fear he will withdraw if he is dealt with, or he is an influential character, and it is feared the church will lose some of its respectability in the eyes of the world, if he should be excluded; or he has connexions who are of these classes, or are highly esteemed in the church, and it is feared their feelings will be hurt if he should be disciplined; or some of the members are much engaged in business, and think that, should he be called to an account, they would be obliged to attend church meetings more than they wish, and therefore use their influence to have it passed by: perhaps, we say, from some one of these causes, or from some similar cause, the disorderly person is suffered to go on without being disciplined. When this is the case, the effect is generally baneful to the peace of the church. The erring person, even if a child of grace, is hardened for a season in his disorderly walk, and perhaps encouraged to greater irregularities. Some of the members are probably influenced to think well of him, and to uphold him in his practice; and in doing this, they are, perhaps, themselves led insensibly into similar disorders. Other members are grieved that the offender is not disciplined; and consequently their affection for the church is cooled. Thus the peace and union of the church are interrupted; the fellowship of the saints is weakened, and the evil propensities of disorderly members are encouraged. Moreover, when such become the circumstances of a church, the enemy triumphs, surrounding opposers are emboldened, and the cause of Christ is exposed to greater reproach. Brethren, the description we have here given of the effects of neglecting discipline, is not a mere

phantasma—it is (we are sorry to say) a just picture of what often occurs in christian churches. If then you would avoid these effects, be faithful to maintain a strict and impartial discipline among you. We would, however, not be understood as advising exclusion in all cases of disorderly walk, and under all circumstances; no—but that you would make the gospel your rule, which inculcates forgiving and restoring in the spirit of meekness, upon suitable signs of repentance, as well as exclusion in cases of obstinate continuance in sin.

You need not, brethren, to be informed by us, with regard to whom it belongs to exercise discipline; but as this, peradventure, may come to the hands of some who are not so well acquainted with the order of a gospel church, we will notice two or three passages of scripture which clearly point it out, as belonging not to bishops, church sessions, councils, &c. but, as belonging to the church. The first passage we will mention is Matth. xviii. 17. "But if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." There we find that in instances of private dissension, after previous measures have been taken to have fellowship restored between the parties, without effect, the matter is to be referred to the church: hence therefore it is the church that is to have cognizance of such cases. Again, 1 Cor. v. the Apostle speaking of the incestuous person, says, in the last verse, "Therefore put away from among yourselves that wicked person." That the Apostle refers this business directly to the church, and not to any other authority, is evident from the consideration that this wicked person was a member of that body of persons whom he addresses; and it is also manifest from the 4th verse, where he says, "In the name of the Lord Jesus Christ, when ye are gathered together, &c." from which, it appears that the church is to be gathered together to exclude a person. Hence therefore, the authority is vested in the church to excommunicate. So the same Apostle, in his second epistle to the same church, having manifest reference to the same person, exhorts them to *forgive and comfort him*, and to *confirm their love to him*, i. e. to restore him, 2 Cor. ii. 10. Hence the church has authority to forgive and restore persons who have been excluded. Wherefore individual churches have full authority from scripture to discipline their own members.

But again, these passages also clearly show the independency of churches in this matter; another circumstance upon which we would make a few remarks.

By the independency of churches, we mean their not being subject to the control of any power, or of any authority in exercising discipline over their members, but the will of the great head of the church, as expressed in his written word; nor accountable to any but him for the manner of exercising it. That the passage we have quoted from Matthew holds forth this idea, we think must appear manifest to every unprejudiced person; for, after making the supposition of the offender's refusing to hear the church, instead of directing the injured person to make his complaint to some higher authority, Christ says, "Let him be unto thee as a heathen man and a publican," i. e. consider him as one who has renounced all subjection to the constituted authority and government of Christ's house, and therefore as having excluded himself from it, and hence as no longer a brother. That this exposition is fairly implied in the text, we think none will deny, who knows the detestation in which these characters were held by the Jews. Now this person's refusing to hear the church, could not be so construed, if there was any higher authority to which an appeal might be made; for though he rejected the decision of the church, he might not that of the council or association, or whatever this higher power might be. Hence, therefore, from this passage the reference is conclusive, that the power of administering discipline, in such cases at least as the one in view, is entrusted to the church, and that independently of all other institutions short of the throne of Zion. The same inference is plain with regard to other cases, from those other passages quoted above. The Apostle, in reference to the exclusion of that person, spoken of in the 5th chapter of 1 Corinthians, makes no mention of the matter's being referred to any higher authority; neither does he give them the least hint to call a council to advise with them upon the subject; but he refers the business directly

to the church, as having the sole authority to exclude. And in reference to the church's forgiving this person, he says, in his second epistle, in the passage quoted above, "To whom ye forgive any thing, I forgive also." Thus referring the matter unreservedly to the church, and expressing full confidence in their decision. As to the circumstance of the church at Antioch having referred the decision of the question about circumcision to the Apostles and Elders, at Jerusalem, as mentioned, Acts 15th, a little consideration of the subject will shew that that affords no warrant for churches to do the like in any subsequent age. For it will be recollect that the canon of scripture was not then full: there was no written declaration of Christ's will upon the subject, to which they could go for instruction. But the Apostles were authorised to establish rules for the government of the churches, and to fill up the canon of scripture, and were divinely inspired for the purpose; their decisions were, therefore, of equal authority, then, with their writings in the present age; they were the declared will of God; and hence were binding upon the churches to be observed as such. Wherefore, an appeal to the Apostles, at that time, for the decision of a point of doctrine or practice, was the same as an appeal to the scripture at the present time. But, as the canon of scripture is now full, and the apostolic gifts have ceased, the case is materially different from what it was then; and that of course affords no warrant for appealing to councils for the decision of matters of doctrine or discipline. That in certain cases, and under certain circumstances, it is lawful and even expedient to call a council to advise, is not denied; but in no case can a church consistently with acknowledging the scripture as a perfect rule, and the only rule of our faith and practice, suffer any council whatever to impose its decisions upon them, as a rule by which they are to be governed; to do so, would be to reject the rule which God hath presented, and to set up the will of man in opposition thereto.

Wherefore, brethren, as the power of administering discipline, in all cases, is entrusted to your hands as churches, by the great head of Zion, and as a perfect rule by which to form your decisions is given you by him, permit us to exhort you to guard this sacred trust with the utmost strictness and vigilance, and suffer no set of men whatever to wrest the power from you.—May the grace of our Lord Jesus Christ be with you all. AMEN.

WM. PARKINSON, *Moderator.*
THOS. BROWN, *Clerk.*

[PROCEEDINGS OF THE ASSOCIATION TO BE CONTINUED.]

TROY, (N. Y.) MAY 9.—A Sermon was preached at the Episcopal Church in this village, on Sunday evening last, by the Hon. and Rev. Charles Stewart. This gentleman we understand to be son of the late and brother to the present Earl of Galloway, and to have regularly graduated in the University of Oxford. These qualifications might well draw attention upon him, which may be fairly converted into admiration, when we add, that in early life he quitted the path marked out to him by birth and education, towards power, opulence and fame—not for the sake of wandering in the flowery ways of luxury, or even more venial indolence, but actuated by the pious idea of proclaiming the glad tidings of salvation in the Wilderness; he has succeeded in becoming the spiritual father of two numerous congregations, where before the Gospel had never been preached. History may hereafter reward Mr. Stewart for his services and self denial, adding to the annals of the noble house of Galloway, that with its warriors and statesmen it can count a higher character, an Apostle of Jesus Christ, who knows no nationality short of his species, who excludes no sect from charity and good will, at the same time that he is most firmly attached to the doctrines of the church of which he is so active and worthy a minister.

[Post.]

NEW-YORK, MAY 22.—Yesterday morning, the Hon. and Rev. Mr. Stewart preached, and afterwards administered the Holy Communion, in the Episcopal Church, at Brooklyn. Seldom have I witnessed a more interesting and impressive scene. The whole soul of the preacher seemed to be engaged in his work. He came not, indeed, with "enticing words of man's wisdom, but with the demonstration of the spirit and with power." His whole object was to commend Christ to his hearers; to rouse the careless; to encourage the doubting; and to show to all the necessity of that practical godliness, without which there can be no real happiness here, nor hope of glory hereafter. I trust that the blessing of Heaven will continue to follow the labors of this primitive minister of Jesus Christ, and that he will have many souls for his hire.

X.

MORAL SOCIETY.

SALEM, (N. Y.) JUNE 15.—A Convention of Delegates from several towns in the county of Washington was held at Hartford on the 7th inst. "for the purpose of forming a Society for the Suppression of Vice and Immorality." The Rev. Dr. Proudfit, of Salem, was called to the chair, and the Hon. Z. R. Shipherd, of Granville, was chosen Secretary of the meeting.—The object of the Convention was briefly unfolded and ably enforced in an address by the President. After which a constitution was prepared, read by sections, and unanimously adopted. This will be published next week.

The officers of the Society for the ensuing year are—

Rev. Dr. ALEXANDER PROUDFIT, President.

Rev. JOHN DUNLAP, Vice-President.

Hon. Z. R. SHIPHERD, Secretary.

MARTIN LEE, Esq. Treasurer.

An Extra Meeting of the Society will be held in Hartford on the second Tuesday of July next, at 10 o'clock, A. M.

EPISTOLARY.

FROM THE LETTERS OF HENRY KIRKE WHITE.

[CONTINUED.]

TO HIS BROTHER NEVILLE.

NOTTINGHAM, —————

MY DEAR NEVILLE,

I sit down with unfeigned pleasure to write, in compliance with your request, that I would explain to you the real doctrines of the church of England, or what is the same thing, of the Bible. The subject is most important, inasmuch as it affects that part of man which is incorruptible, and which must exist for ever—his soul. When God made the brute creation, he merely embodied the dust of the earth, and gave it the power of locomotion, or of moving about, and of existing in a certain sphere. In order to afford mute animals a rule of action, by which they might be kept alive, he implanted in them certain instincts, from which they can never depart. Such is that of self-preservation, and the selection of proper food. But he not only endued man with these powers, but he gave him *mind*, or spirit—a faculty which enables him to ruminate on the objects which he does not see—to compare impressions—to invent—and to feel pleasure and pain, when their causes are either gone or past, or lie in the future. This is what constitutes the human soul. It is an immaterial essence—no one knows what it consists of, or where it resides; the brain and the heart are the organs which it most seems to affect; but it would be absurd to infer therefrom, that the material organs of the heart and the brain constitute the soul, seeing that the impressions of the mind sometimes affect one organ and sometimes the other. Thus, when any of the passions—love, hope, fear, pleasure, or pain, are excited, we feel them at our heart. When we discuss a topic of cool reasoning, the process is carried on in the brain; yet both parts are in a greater or less degree acted upon on all occasions, and we may therefore conclude, that the soul resides in neither individually, but is an *immortal* spirit, which occasionally impresses the one, and occasionally the other. That the soul is immaterial, has been proved to a mathematical demonstration. When we strike, we lift up our arm—when we walk, we protrude our legs alternately—but when we think, we move no organ: the reason depends on no action of matter, but seems as it were to hover over us, to regulate the machine of our bodies, and to meditate and speculate on things abstract as well as simple, extraneous as well as connected with our individual welfare, without having any bond which can unite it with our gross corporeal bodies. The flesh is like the temporary tabernacle which the soul inhabits, governs and regulates; but as it does not consist in any organization of matter, our bodies may die, and return to the dust from whence they were taken, while our souls, incorporeal essences—are incapable of death and annihilation. The spirit is that portion of God's own immortal nature, which he breathed into our clay at our birth, and which therefore cannot be destroyed, but will continue to exist when its earthly habitation is mingled with its parent dust. We must admit, therefore, what all ages and nations,

savage as well as civilized, have acknowledged, that we have souls, and that as they are incorporated, they do not die with our bodies, but are necessarily immortal. The question then naturally arises, what becomes of them after death? Here man of his own wisdom must stop:—but God has thought fit, in his mercy, to reveal to us in a great measure the secret of our natures, and in the Holy Scriptures we find a plain and intelligible account of the purposes of our existence, and the things we have to expect in the world to come. And here I shall just remark, that the authenticity and divine inspiration of Moses are established beyond a doubt, and that no learned man can possibly deny their authority. Over all nations, even among the savages of America, cut out as it were from the eastern world, there are traditions extant of the flood, of Noah, Moses, and other patriarchs, by names which come so near the proper ones, as to remove all doubt of their identity. You know mankind is continually increasing in number; and consequently, if you make a calculation backwards, the numbers must continue lessening, until you come to a point where there was only one man. Well, according to the most probable calculation, this point will be found to be about 5,800 years back, viz. the time of the creation, making allowance for the flood. Moreover, there are appearances upon the surface of the globe, which denote the manner in which it was founded, and the process thus developed will be found to agree very exactly with the *figurative* account of Moses.—(Of this I shall treat in a subsequent letter.)—Admitting then, that the books of the Pentateuch were written by divine inspiration, we see laid before us the whole history of our race, and including the Prophets, and the New Testament, the whole scheme of our future existence: we learn, in the first place, that God created man in a state of perfect happiness, that he was placed in the midst of every thing that could delight the eye or fascinate the mind, and that he had only one command imposed upon him, which he was to keep under the penalty of death. This command God has been pleased to cover to our eyes with impenetrable obscurity. Moses, in the figurative language of the East, calls it eating the fruit of the Tree of Knowledge of Good and Evil. But this we *can* understand, that man rebelled against the command of his Maker, and plunged himself by that crime, from a state of bliss to a state of sorrow, and in the end, of death.—By death here is meant, the exclusion of the soul from future happiness. It followed, that if Adam fell from bliss, his posterity must fall, for the fruit must be like the parent stock; and a man made as it were dead, must likewise bring forth children under the same curse.—Evil cannot beget good.

But the benign Father of the universe had pity upon Adam and his posterity, and knowing the frailty of our nature, he did not wish to assume the whole terrors of his just vengeance. Still God is a being who is infinitely *just*, as well as infinitely *merciful*, and therefore his decrees are not to be dispensed with, and his offended justice must have expiation. The case of mankind was deplorable;—myriads yet unborn were implicated by the crime of their common progenitor in general ruin. But the mercy of God prevailed, and Jesus Christ, the Messias, of whom all ages talked before he came down amongst men, offered himself up as an atonement for man's crimes.—The son of God himself, infinite in mercy, offered to take up the human form, to undergo the severest pains of human life, and the severest pangs of death; he offered to lie under the power of the grave for a certain period, and, in a word, to sustain all the punishment of our primitive disobedience in the stead of man. The atonement was infinite, because God's justice is infinite; and nothing but such an atonement could have saved the fallen race.

The death of Christ then takes away the stain of original sin, and gives man at least the *power of attaining* eternal bliss. Still our salvation is conditional, and we have certain requisitions to comply with, ere we can be secure of heaven.—The next question then is. What are the conditions on which we are to be saved? The word of God here comes in again in elucidation of our duty; the chief point insisted upon is, that we should keep God's Law contained in the Ten Commandments; but as the omission or breach of *one* article of the twelve tables is a crime just of as great magnitude as the original sin, and entails the penalty on us as much as if we had infringed the whole; God, seeing our frailty, provided a means of effecting our sal-

vation; in which nothing should be required of us but reliance on his truth.—God sent the Saviour to bear the weight of our sins; he, therefore, requires us to believe implicitly, that through his blood we shall be accepted. This is the succedaneum which he imposed in lieu of the observance of the moral law. Faith! **BELIEVE, AND YE SHALL BE SAVED.**—He requires from us to throw ourselves upon the Redeemer, to look for acceptance through him alone, to regard ourselves as depraved, debased, fallen creatures, who can do nothing worthy in his sight, and who only hope for mercy through the Lord and Saviour Jesus Christ. Faith is the foundation stone; Faith is the superstructure; Faith is all in all.—“By Faith are ye saved; by Faith are ye justified.”

How easy, my dear Neville, are the conditions God imposes upon us! He only commands us to feel the tie of common gratitude, to trust in the mediation of his Son, and all shall be forgiven us. And shall our pride, our deluded imaginations, our false philosophy, interfere to blind our eyes to the beauties of so benevolent, so benign a system!—Or shall earthly pleasures engross all our thoughts, nor leave space for a care for our souls!—God forbid. As for faith, if our hearts are hardened, and we cannot feel that implicit, that fervent belief, which the scripture requires, let us pray to God, that he will send his Holy Spirit down upon us, that he will enlighten our understanding with the knowledge of that Truth, which is too vast, too sublime for human understandings, unassisted by Divine Grace, to comprehend.

I have here drawn a hasty out-line of the gospel plan of salvation. In a future letter I shall endeavour to fill it up. At present I shall only say, think on these things!—They are of moment inconceivable.—Read your bible, in order to confirm yourself in these sublime truths, and pray to God to sanctify to you the instructions it contains. At present I would turn your attention, exclusively to the New Testament. Read also the book which accompanies this letter;—it is by the great Locke, and will serve to show you what so illustrious a philosopher thought of revelation.

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[TO BE CONTINUED.]

A PRAYER.

We acknowledge our obligation to a correspondent, for communicating the following daily Prayer of Prince Eugene, whose character as a statesman and a hero, is generally known to political and military devotees. But this little relic alone, reflects a lustre upon his memory, more brilliant by far than that reflected by his wisdom in the Cabinet, or his valour in the Field.

V.

PRINCE EUGENE's PRAYER.

I believe in thee, O my God! do thou strengthen my faith; I hope in thee, confirm my hopes: I love thee; influence my love more and more: I repent of all my sins, but do thou increase my repentance! As my first beginning, I worship thee; as my last end, I long for thee; as my eternal benefactor, I praise thee; as my supreme protector, I pray unto thee, that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience by thy justice, to comfort me by thy mercy, and to protect me by thy almighty power.

I submit unto thee all my thoughts, words and deeds, as well as my afflictions, pains and sufferings; and I desire to have thee always in my mind, to do all my work in thy name, and for thy sake to bear all adversity with patience. I will nothing but what thou wilt, O God, because it's agreeable unto thee. O give me grace to be attentive in my prayer, temperate in my diet, vigilant in my conduct, and unmoveable in all good purposes. Grant, Lord, that I may be true and faithful to those who have entrusted me with their secrets; that I may be kind and courteous towards all men, and that, both in my words and actions, I may shew them a good example.

Dispose my heart, to admire and praise thy goodness, to hate all error and evil works, to love my neighbours, and to despise the world. Assist me, good God, in subduing lust by mortification, covetousness

by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all my transactions, and to show courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my own salvation. Finally, O Lord, make me sensible how little is the world, how great thy heavens, how short time, and how long will be the blessed eternity. O that I may well prepare myself for death! that I may dread my judgment, that I may avoid the torments of hell, and obtain of thee, O God, eternal life, through the merits of Jesus Christ our Lord—Amen.

INTELLIGENCE FROM ABROAD.

The London papers announce the publication of “The Book of Psalms, translated from the Hebrew, with notes explanatory and critical, by SAMUEL HORSLEY, L. L. D. late Bishop of St. Asaph.”—Price £. 1 sterling.

DEDICATION.

NEW-HAVEN, (CONN.) JUNE 12.—On Thursday the 4th day of May, the new Chapel lately erected at New-Gate Prison, was solemnly dedicated to sacred services of divine worship. Divine service was performed on the occasion by the Rev. THOMAS ROBBINS, of East-Windsor. The dedication was made in presence of the overseers of the prison, and at their request; in the presence of the keeper of the prison and the guard; of the prisoners, amounting to fifty-two; and a numerous collection of people from the vicinity.

In consequence of an application made to the legislature of the state, at their session last October, by the North Consociation of Hartford county and the overseers of New-Gate prison, the General Assembly authorised the overseers to prepare a convenient place for divine worship, and to procure a chaplain for the prison, and made the appropriation necessary for the purpose. By virtue of this resolution of the General Assembly, the overseers have erected a convenient and suitable chapel, and are expected to procure and employ a permanent chaplain at the prison. Provision has been made for supplying the prisoners with Bibles and religious tracts.

At the dedication the prisoners appeared highly gratified at the prospects afforded by the occasion, and some of them were solemnly affected. [Conn. Evan. Magazine.]

MIDDLETOWN, (CONN.) JUNE 14.—On Wednesday last the convention of the Protestant Episcopal Church, in the Diocese of Connecticut, convened at Christ Church in this City. Divine service was performed by the Rev. JONATHAN JUDD, of Stamford, and a Sermon was preached by the Rev. MENZIES RAYNER, of Huntingdon. The Clergy of this Diocese were generally present, and there was a numerous and respectable lay representation, consisting of near 100 gentlemen from the different parishes in the state.—A Missionary and Bible and Common Prayer Book Society was formed by the Convention, and the Rev. JOHN CROES, D. D. was elected to the office of Bishop in this Diocese.

[Conn. Spectator.]

COMMUNICATION.

On Sunday the 4th inst. the sacred ordinance of Confirmation was administered to twenty-two persons, in Christ Church, by the Right Rev. ALEXANDER V. CRISWOLD, Bishop of the Eastern Diocese.

On Thursday the 6th inst. the holy order of Priests was conferred on the Rev. HARRY CROSWELL, the Rev. BIRDSLEY G. NOBLE, and the Rev. ALPHEUS GEAR: and the holy order of Deacons, on EZEKIEL G. GEAR and R. SHERWOOD, in Christ Church, by Rt. Rev. ALEXANDER V. CRISWOLD, Bishop of the Eastern Diocese. On each occasion the audience was numerous, and the appropriate, interesting and solemn services of the Church appointed for confirmation and the ordering of the Priests and Deacons, were witnessed with that serious attention, which they have always the power to command.

On Friday the 9th inst. the Rt. Rev. ALEXANDER V. CRISWOLD conferred the holy order of Priests on the Rev. CHARLES HUMPHREYS, in Christ Church.

[Ibid.]

PROVIDENCE, (R. I.) JUNE 2.—At a late conference meeting of the Rev. Mr. WILSON's Society, the writer of this article was forcibly struck with a remarkable specimen of natural, *untaught* eloquence, which may not be unpleasing to those who cannot attest to the truth which it conveyed.

Among those who, during the meeting, either exhorted their brethren to commence, or to persevere in a course of religious conduct, or delivered their testimony of the power and efficacy of religion, in smoothing the rugged paths of life, and rendering it really worth possessing, was a young man, who rose with manifest diffidence, to unite his testimony with that of others, that "the ways of wisdom are ways of pleasantness, and that all her paths are paths of peace." In consequence of his real deficiency of education, together with his extreme diffidence, the greater part of his address was barely intelligible. We pretend not to give his words, except in one instance, which was the most perspicuous and forcible expression of genuine feeling I ever witnessed.

He commenced with observing, that he was unqualified to speak in such an assembly; that he very sensibly felt his inability to do justice to that cause, in which he and all who heard him were so deeply interested; but that the experience which he had lately had of the blessed effects of experimental religion, forbade his silence. He then continued:—It is now two months since I first experienced that spiritual influence, which I firmly believe has resulted in the regeneration of my soul. To-morrow, if I continue till then, I shall have lived five and twenty years: but, till within the last two months, I have been ignorant of the power of religion; *this time, I have lived; the rest, I have lost!* I felt the force of this solemn attestation of an experienced Christian, to the superior power of his religion in promoting the happiness of man. What language could more forcibly express its happy effects? But comment is needless. He who could have heard, without being deeply affected, with such a simple, unsophisticated declaration of the happiness which the speaker had experienced from religion, must have had a heart "cold as the regions of polar snow," and "affections dark as Erebus."

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DISTRIBUTION OF THE BIBLE IN GERMANY.

Extract of a letter from the Rev. Dr. George Christian Knapp, to his correspondent in Philadelphia, dated Hale, Sept. 21, 1815.

"As an exhilarating sign of our times, I add, that the Canstein Bible Press has received such numerous orders for Bibles from London and other places, that all our presses are in a state of unparalleled activity, and that we shall find ourselves compelled to apply to other offices here, for the printing our Bibles. Through the medium of the above Bible Society (London) there are now several Bible Associations forming in Germany and other places.—Not long ago a Prussian one was established at Berlin, a Danish one at Copenhagen, and Saxon one at Dresden. The most eminent state and municipal officers participate actively in these institutions as president and members. In Warsaw a Polonish Bible Society is at this moment forming, which like the other institutions, is to distribute Bibles partly gratis and partly at a reduced price."

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REMARKABLE PROVIDENTIAL VISITATIONS.

WILMINGTON, (Del.) JUNE 10.—On Thursday morning last, the Pound Mill belonging to Mr. Dupont's Powder Works, in the vicinity of this town, was blown up. This unfortunate occurrence happened at the moment when the workmen were engaged in removing the powder made the day before, six of whom were instantly killed on the spot, and three wounded; one of the latter has since died. The loss of property to the proprietors is trifling. But who can speak the bitter anguish of the widow and the orphan, who by this dispensation of Providence are left to mourn their irreparable loss!

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ST. JOHNS, (Newfoundland,) MAY 6, 1815.—From a gentleman who arrived here on Wednesday last from Teignmouth, in the brig Reward, William Turner, master, we have received the following narrative:

On Monday the 8th instant, at about 50 miles from the land, they descried some people on a piece of ice, and at 3 o'clock, P. M. had the good fortune to take on board 15 men and 3 boys, from whom they learn, that they had sailed from Poole, in the brig Benjamin, Capt. Cribb, bound to Trinity—that the vessel had struck against a piece of ice on Sunday, about 5 o'clock, and soon filled with water—that the yawl was filled with water in lowering her down, and one man was thereby drowned—that the remainder, 53 men and boys, and one woman, went in the long boat to a piece of ice; some of them got out, and others went and bailed out the yawl, and brought her to the ice; that they had saved from the wreck, one bag bread, some pork, two cheese, and some spirits, which were put into the boats. Those unfortunate men thought they were to go in the boats and share their fate equally with the rest, but to their astonishment the boats were shoved off, after giving them two oars, which they said were of much service to them in preventing the ice they were on from being knocked to pieces by other ice, and for

making signals; this they did by putting their hats and jackets thereon, by which means they were discovered. Not a morsel of provision was left them, or any thing to drink. They were left to the mercy of the sea, on a piece of ice about 30 feet square, not more than 12 inches out of the water at the highest place, and in general so thin, that it would not bear a man up some distance from the edge: a hole had appeared through the middle which was wasting it very fast, and but for this timely assistance they must soon have perished.—They stated that the long boat was not deep when they were all on board leaving the vessel, and might have carried all of them from the ice, independent of the yawl, which was also a fine boat. Being youngsters, they were not aware of the intention of leaving them, until the moment arrived, when on asking the question, they were told to their great astonishment, that they would be called for in the morning! One of the boys was much frost-bitten in the feet. They were all put on board the Nelson, belonging to the same owners, on Tuesday last.

WATERFORD, (N. Y.) JUNE 13.—On Thursday last, Paul Gale, a young man of sobriety and industry, in the employ of Mr. Samuel Demarest, of the village of Waterford, drove to the wharf a pair of horses and stage (without the body) owned by Mr. Demarest, for the purpose, as was said, of washing the wheels; the late rains had raised the river—the water ran swiftly over part of the wharf—he ventured too far, and while in the act of turning round, was swept into the river: a boat was immediately sent to his relief, but could not reach him in time—he drowned. He was found the same evening, after a strict search, below Lansingburg, as were also the horses and part of the carriage—the next day he was brought to the village and decently interred. The Rev. Dr. Blatchford delivered an appropriate exhortation at his funeral, which was attended by a large concourse of people. We are informed that his parents reside in Vermont.

CARLISLE, (Penn.) MAY 18.—Two young men by the name of Boughman, and a few others, were at the Big Pond, at the head of Yellow Breeches Creek, on Friday the 12th inst.—One of the Boughmans, in shooting at a Loon on the Pond, unfortunately shot his brother, who was on the other side of the Pond, the distance supposed to be 250 yards. The bullet entered the upper part of his breast—he expired instantly. Some of the lads think the boy was not in a direct line of the gun and the fowl.—Besides much might depend on the state of the water; if there was a wind to cause a wave, the shape or form of the wave might divert the bullet to a glance and direction different to that from which it left the barrel—or a small variation at the muzzle would make a great space at the distance of 250 yards.

DROWNED, in Lake Champlain, on Sunday the 12th ult. by the upsetting of a boat, JAMES WEBSTER, of Montreal; JOHN ADAMS, merchant of Haverhill, Vt. Dr. HENRY DUNN, Surgeon in the British Navy; VICTOR SIMOND and Wife, confectioners, late of Boston; a woman and child from Whitehall, names unknown; ALBERT O. MILLER, of Ballston N.Y. and GEORGE HEDGE, student in Middlebury Academy. A passenger saved, writes thus to his friend in Middlebury:

"After leaving you, arrived at Burlington the same evening, all well, and after staying there two days, set sail in a small open boat for St. Johns, the wind being contrary, put into Plattsburgh, which was Friday, stayed there all night.—Next day proceeded as far as Little Chazy—came very near going under several times; but the wind proving a little more fair, sailed again the next day (Sunday) and proceeded as far as Ash-Island, about 10 miles, when a most dreadful accident happened—A flaw of wind struck the boat and she filled and went down. We had 19 persons on board, of whom 10 only are saved. My brother, Thomas Woolrich and myself, thank God, are safe and well. The scene which I witnessed was enough to try the feelings of any one;—some clinging to boards, barrels and trunks, crying for God's sake to be helped. We were about one half mile from shore, and quite a heavy sea running. I had presence of mind enough to provide an oar for brother, and swam about 10 rods and picked up little Woolrich, and got him on a barrel of flour, and with the help of the barrel, held him, until a boat could come from shore to my relief. George Hedge was among the first that sunk—he cried for help, but there was none to save!"

MARRIAGES.

On Saturday Evening last, by the Rev. Dr. Basset, Mr. CONRAD TEN EYCE, of Auburn, merchant, to Miss REBECCA THALIMER, of Halfmoon, daughter of Peter Thalimer, Esq.

On Thursday, the 8th inst. by the Rev. E. Macay, Doct. CUYLER TANNER, of Rensselaerville, to Miss LEVINA FORD, eldest daughter of Judge Ford, of the town of Westerlo.

THE CHRISTIAN VISITANT.

OBITUARY.

DIED. [In Quebec, on the 17th ult. aged 64, after a long and painful illness, the Hon. **JEAN ANTOINE PAXET**, one of the members of the Legislative Council of the Province of Lower Canada. He was a lawyer by profession, and possessed of eminent talents; had been Judge of the Court of King's Bench, and was twenty-three years speaker of the Provincial Parliament or House of Assembly. His praise is in all the Canadian papers.— In South-Carolina, in a duel, on the 20th ult. **BELA W. STRONG**, Esq. of Fayetteville, formerly of New-York. His antagonist was Mr. James Holmes, of Sampson, N. C. The dispute was of a trifling nature, which led to so fatal a catastrophe. A Raleigh Paper very properly exclaims—“*Died not Abner as a fool dieth.*”— In Richmond, (Va.) on the 6th inst. **MR. HERBERT C. LOFTIN**, who is described as having been one of the most elegant young men of the present day, in person and manners, and possessed of talents corresponding to his other accomplishments. In the late war, says the *Virginia Argus*, Mr. Loftin forsook the bed of down, the “lap of pampered ease, and marched under the gallant *M'Crea*, from Pittsburgh. At Fort Meigs he displayed the undaunted courage of a hero, and in the memorable sortie, poured out his blood profusely on the hallowed shrine of liberty. Mr. Loftin has left an aged mother to deplore his sudden and premature death; and long, very long, will his memory be dear to his brave associates in arms, and to all who are acquainted with his many virtues, his excellent, rare and manly qualities.— In Baltimore, (Md.) on the 2d. inst. **Mrs. ANGELICA RICHARDS**, consort of the Rev. Lewis Richards, Pastor of the First Baptist Church, in that city, in the 57th year of her age. In early life she experienced true Evangelical piety, and was one of the number of whom it may be said, “*They die in Jesus, and are blessed.*”— In Fredericktown, (Md.) on the 7th inst. after a lingering and severe illness, **Gen. ROGER NELSON**, at an advanced age. He was a revolutionary hero, a patriot, soldier, statesman and jurist. He died with full faith in his God. His remains were interred in the Protestant Episcopal burying ground, with military honours.— In Philadelphia, Brigadier-General **JONATHAN WILLIAMS**, aged 61, a native of Boston. For many years he was at the head of the Engineer Corps, in the U. S. Army; was Vice President of the American Philosophical Society; an officer of the Washington Benevolent Society of Pennsylvania. His talents and services are recorded on the hearts of his fellow-citizens.— In New-York, June 3, in the 39th year of her age, **Mrs. MARGARET BOKEE**, wife of Abraham Bokee,

for many years an ornament to the church of Christ. We need not add, that she met death with calmness and fortitude.— **MR. JACOB QUICK**, in the 79th year of his age.— **Mrs. REBECCA SCHERMERHORN**, wife of John P. Schermerhorn.— **MR. PEZAL FOWLER**, aged 74.— **Mrs. HELEN IRONSIDE**, wife of Mr. George Ironside.— In Brooklyn, **Mrs. ANN VAN MEGEN**, consort of Charles G. Van Megen, Esq.— In Julius Town, (N. J.) on the 6th inst. **SAMUEL HOUEN**, Esq. formerly a member of the Legislative Council of that state.— In Providence, (R. I.) June 10, **Mrs. REBECCA BOWEN**, relict of Dr. Wm. C. Bowen, and daughter of the late Col. Christopher Olney, aged 26 years— **MR. WILLIAM S. LAWRENCE**, eldest son of Mr. John Lawrence, in the 27th year of his age.— **Mrs. BETSEY DAVIS**, wife of Capt. Robert Davis, aged 55.— In Pawtucket, (R. I.) on the 29th ult. **NATHANIEL SEARLE**, Esq. in the 86th year of his age.— In Northbridge, (Mass.) the Rev. **OTIS COOPER**, aged 23, son of the Rev. Nathaniel Cooper.— In Andover, (Mass.) **MR. PHILANTHROPOS PERRY**, a member of the Theological Seminary, in that place, aged 21. He died of a rapid consumption. He was a bright ornament of the seminary. His life afforded the most convincing evidence of a heart deeply and practically affected by the truth of Christianity; and his closing scene was a triumph for the Christian cause. He had received the honours of the literary institution in Middlebury, Vermont.— In Mount Desert, (Me.) **MR. GARDNER GOULD**, inventor of the Perpetual Almanack.— In Clermont, (N. H.) on the 9th ult. of an apoplectic fit, **Col. BENJAMIN SUMNER**, in the 78th year of his age. The deceased was two years engaged in the war of Great Britain against Canada, commonly called the war of '66. In '67 he settled in Claremont, and contributed greatly to the advancement of the place. He was a self-taught astronomer, mathematician, &c. and has left an aged relict to mourn his exit, together with a numerous offspring of children, grand-children, and great grand-children, in all *One hundred and twenty-seven.*— In Owego Village, (N. Y.) **Dr. JOSEPH ROBERTS**, aged 37.— In Auburn, county of Cayuga, (N. Y.) on the 2d. inst. **MR. JOHN HENRY CUMPTON**, in the 36th year of his age, son of Edward Cumpston, Esq. of Esperance, in the county of Schoharie. At his funeral, on the Monday following, a well adapted discourse was delivered by the Rev. *Hezekiah N. Woodruff*. Mr. Cumpston was deservedly beloved and respected in life, and in his death, his family and surviving relations are bereaved of an affectionate and constant friend, and society has lost an upright and valuable member. But his family and his friends are consoled by the reflection, that he died, entertaining a well grounded hope of a blessed immortality.

POETICAL DEPARTMENT.

THE VILLAGE CHURCH,

A Fragment of an English Poem.

I love the ivy mantled tower,
Rock'd by the storms of thousand years;
The grave whose melancholly flower
Was nourish'd by a martyr's tears.
The sacred yew, so feared in war,
Which, like the sword to David given,
Inflicted not a human scar,
But lent to man the arms of Heaven.

I love the organ's joyous swell,
Sweet echo of the joyous ode;
I love the cheerful village bell,
Faint emblem of the call of God.
Wak'd by the sound, I bend my feet,
I bid my swelling sorrows cease;
I do but touch the mercy seat,
And hear the still small voice of peace.

And as the ray of evening fader,
I love amidst the dead to stand:

Where, in the chancel's deep'ning shades,
I seem to meet the ghostly band.
One comes—Oli! mark his sparkling eye,
I know his faith, his strong endeavour;
Another—Ah! I hear him sigh,
Alas! and is he gone forever?

Another treads the shadowy aisle,
I know him—'tis my sainted Sire*—
I know his patient angel smile,
His shepherd's voice, his eye of fire!
His ashes rest in yonder urn,
I saw his death, I closed his eye;
Bright sparks amidst those ashes burn,
That death has taught me how to die.

Long be our Father's temple ours;
Woe to the hand by which it falls;
A thousand spirits watch its towers,
A cloud of angels guard its walls,
And be their shield by us posse'd,
Lord, rear around thy blest abode,

The buttress of a holy breast,
The rampart of a present God.

* Hooker.

TRANSLATED FROM THE FRENCH OF M. DESBARRAUX.

By Henry Kirke White.

Thy judgments, Lord, are just; thou lov'st to wear
The face of Pity, and of love divine;
But mine is guilt—thou must not, can't not, spare,
While Heaven is true, and equity is thine.
Yes, oh, my God!—such crimes as mine, so dread,
Leave but the choice of punishment to thee;
Thy interest calls for judgment on my head,
And even thy mercy dares not plead for me!
Thy will be done—since 'tis thy glory's due.
Did from mine eyes the endless torrents flow:
Smite—it is time—though endless death ensue,
I bless the avenging hand that lays me low.
But on what spot shall fall thine anger's flood,
That has not first been drench'd in Christ's atoning
blood?

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